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Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 28. BOSTON, SATURDAY, JULY 12, 1824. WHOLE NO. 674.

MISCELLANEOUS.

FOR THE CHRISTIAN REGISTER.

MR REED,—The enclosed lines were written by a friend and sent to his parents after the death of a lovely sister of about 12 years of age. They were meant only for the eyes of the afflicted household, but they seem so well suited to give comfort to other mourners, that, without the writer's knowledge, they are offered for insertion in the Register.

No more that glad step bounding,
We hear that step no more,
That voice like music sounding,
Alas! tis hush'd and o'er.

Those eyes so bright with feeling,
Suffused with tenderness,
In every look revealing
A spirit sent to bless—

Their light is quenched, and on us
They never more will beam,
That star that rose upon us,
How transient was its gleam!

That one so rich in promise,
So beautiful, so pure,
Should thus be taken from us,
Oh how shall we endure!

"She is not dead, but sleepeth,"
Why in your hearts this strife?
He who hath kept still keepeth
That bright and precious life.

And though that form must moulder
And mix again with earth,
In faith ye may behold her
In glory going forth.

For what to us seems dying
Is but a second birth,
The spirit upward flying
From the broken shell of earth.

We are the dead—the buried,
We who do yet survive,
In the grave of sense interred—
The dead! they are alive.

This vale of shadows leaving,
Up to the mount of light,
Death's cloud with strong wing cleaving,
They take their joyous flight.

Why weep ye then heart broken
When one so pure hath gone?
It is from heaven a token
An angel there is born.

[From the Christian Pioneer.]

THE IMPORTANCE OF A CORRECT TRANSLATION OF THE SCRIPTURES.

The interesting and instructive remarks furnished to our readers in last week's Register, on the importance of a correct translation of the Scriptures, were from the Christian Pioneer, published at Glasgow in Scotland, and edited by Rev. George Harris. This work has sustained a high reputation; it is still conducted with much intelligence and spirit; and continues to enjoy the confidence and support of the Unitarians of Scotland and England. The following remarks constitute the remaining part of the article to which we have referred.

The importance to all Christians of a correct translation of the Old and New Testaments, does not admit even of a doubt. We all maintain, however we may differ in doctrines, that the sacred writings constitute a record of God's will. They contain the rules both of our faith and practice. What they teach as a truth of revealed religion, that we are bound to accept; what they command with authority from God, the same we ought to obey. But how can the truths and commands of revealed religion be sufficiently known to the great bulk of mankind, if the meaning of the Scriptures in the original languages be not correctly rendered into the language of each nation of Christians? If, for example, the English Bible does not give the true sense of the Hebrew and Greek, how can English readers know whether they are reading the sentiments, instructions, and doctrines of prophets and apostles, or merely the opinions of uninspired men? As far as careful study, honest intentions, freedom from prejudice, and a conscientious, incorruptible determination to give the true sense and no other—as far as these qualities can produce a correct translation, the unlearned Christian has a right to expect that they will be employed by those especially who undertake the religious instruction of their fellow-men. If, in the process of time, mistakes be found in any translation of the Scriptures, surely these ought to be amended; and if, besides mistakes, it be discovered that the craft of man has endeavored to add to the Word of God, passages which never proceeded from the sacred penmen, surely these also ought to be taken out and thrown utterly away. There can be neither fairness nor common honesty in allowing any reasons to interfere with the solemn duty of giving to the people the true sense of the original Scriptures. Whoever violates this duty in fact ventures to stand between man and his Maker, and to say, "The Deity has taught truths which contradict my prejudices or my pride, and though the keys of knowledge are entrusted to my charge, I will pretend only to unlock the sacred treasure, and in reality will give out the meaning which suits myself." Vain, foolish—we may even add—arrogant, and impious in this conduct; it has all the marks of imposition, and will at last meet with the impostor's reward—successful deception for a while, but in the end universal, because merited, contempt. If Christian ministers have one duty more binding on them than another, it is to dispense honestly and diligently "the bread of life;" and if Christian people possess one right more clear and undoubted than others, it is the right to the most perfect translation of the Scriptures which the skill and knowledge of the learned can make for their use. Mistakes in giving the sense ought to be endured "no, not for an hour;" errors from ignorance should meet with as little favor; those from design merit the hearty condemnation of every friend of truth and lover of Christ. Wherever the received version of the Scriptures is open to improvement, there the hand of reformation ought to work, until the English Bible becomes what it ought to be, the truest representation possible of the meaning of the Sacred Volume.

All labors sincerely undertaken, with this object in view, ought to be regarded with respect, and received with gratitude. The more correctly the sense of the original Scriptures is given, the more nearly do we approach to the condition of those who heard the Apostles speaking to them—"each in his own language in which he was born." The learned men who endeavor to bring us to this condition, are the best friends of revealed truth. When with sincerity, as in the sight of God to whom they must give account, they attempt to correct the errors of those who have gone before them, and to improve whatever admits of a beneficial change, their exertions will be acknowledged by all who have the interests of Christianity at heart, as excellently fitted to promote the understanding of the Scriptures. These, in fact, are the true Levites who read in the law and the Gospel of God distinctly, and give the sense, and cause the people to understand the reading. Instead of doing, as some have lately done, even from the seat of justice, and of that best part of justice, *equity*—instead of holding forth to condemnation, and laboring to depreciate the men who were foremost to introduce an Improved Version of the New Testament, we shall I trust maintain, that they of all others lay us under obligation, who draw for us truth from the wells of salvation, and strive to present it to us free from all admixture of human corruption. Judges who are skilful in the law of the land, may yet be ignorant of the nobler law—the Gospel of Christ. Let such keep to their own province, and not presume to criticise and condemn men who, it may be, are more unprejudiced and more honest in religion than themselves—more honest and more unprejudiced, because they are more intent on reforming abuses, on improving what is imperfect, and on leading the people truly to understand the glorious doctrines of truth.

The remarks in reference to inaccuracies in the present authorized version of the Bible, do not rest on individual responsibility. A note to the Rev. G. Harris's Lecture on the various English Translations of the Scriptures, collects the sentiments of some of the most eminent Biblical scholars on this subject. The late Rev. John Wesley has truly said, "The common English translation, though the best I have seen, is capable of being brought, in several places, nearer to the original." Principal Campbell of Aberdeen declares, "The reign of scholastic sophistry and altercation is pretty well over. Now, when to this reflection we add a proper attention to the great acquisitions in literature which have of late been made, in respect not only of languages, but also of antiquities and criticism, it cannot be thought derogatory from the merits and abilities of those worthy men who formerly bestowed their time and labor on that important work, to suppose that *many mistakes*, which were then *inevitable*, we are *now* in a *condition to correct*." Bishop Lowth remarks, concerning the present English translation, "As to the style and language, it admits but of little improvement; but in respect to the *sense* and *accuracy* of *interpretation*, the improvements of which it is capable are *great and numberless*." And Archbishop Newcome readily grants, "That many parts of the authorized English Version abound with *invincible difficulties* to the English reader, and that a sober and accurate revisal of it would *essentially* serve the cause of religion."

Influenced by reasons such as these, and especially by a sense of the importance of a correct translation of the Scriptures, a committee of Unitarians published in the year 1808 an Improved Version of the New Testament, taking for their guide a translation made by Archbishop Newcome, and printed in 1797. It is this Version which a few weeks since called forth hasty and rash, if not ignorant condemnation, from the Vice-Chancellor of England. For proof of his incapacity to act the Biblical critic, it is sufficient to refer to two letters of a "Unitarian Independent" in the Evening Mail of January 6th and 7th, 1834. Nine reasons are there given sufficient to shake the credit of any man's pretensions to rank among the learned in the original languages of the Scriptures. The fulminations of the critic in Equity fall harmless, whatever may be the event of the decree of the judge. Had he however been more careful to read and examine before sentence was pronounced against the Improved Version, a different opinion must surely have been given of its merits. By far the greater part of the Version in question is the work of an Archbishop of the Church of England; and where it differs from his translation, the variation is noted, and the departure itself made only "where it appeared to be necessary to the correction of error or inaccuracy in the text, the language, the construction, or the sense." Ignorant persons have said that this is a Testament of our own—it is no more ours than that of King James's translators is theirs; both go to one common source, the original Greek of the Evangelists and Apostles, and the sole question to be considered is this—who have given the clearest and most correct translation? The inaccuracies of the Received Version all parties acknowledge; and it may, without fear of contradiction from persons competent to decide, be maintained, that in point of plainness, accuracy, and fidelity, the Version of the New Testament published by the Unitarian Society, is "a considerable improvement upon the public version by King James's translators."

Late events require, that as Unitarians we should urge our right to be considered diligent and conscientious labourers in the work of endeavoring "to read distinctly in the book of God, to give the sense, and to cause the people to understand the reading." We may, like other men, fall into errors; but Archbishop Parker's declaration, written nearly three hundred years since, and most appropriately prefixed as the motto on the title-page of the Improved Version, is defence sufficient against all who impugn our motives:—"No offence can justly be taken for this new labor; nothing prejudicing any other man's judgment by this doing, nor yet professing this so absolute a translation, as that hereafter might follow no other who might see that which as yet was not understood." To this sentiment every sincere Christian will heartily respond. It is our duty to love truth for its own sake, and to amend every error, whether of doctrine or of conduct, as soon as we find it out. The disposition we should carry to the question of a more correct translation of the Scriptures is this—to retain what is right, to reject what is wrong, and on no account to allow the sentiments of fallible men to supplant the truth of the all-wise God. Let us then never join in the ignorant cry, that length of time consecrates abuses, and that we ought to venerate what is old, merely because it is old. Truth existed long before error was born; the one is of ancient days, the other but of yesterday. If therefore we would indeed seek the old paths and walk therein, we must go back to the times when Prophets and Evangelists wrote the revelations of Heaven's will. This would indeed be genuine antiquity—the true coin, and not the modern counterfeited rust of art. For such antiquity we plead, that we may have the words of divine truth as they fell from the lips of Jesus, or issued from the pen of the sacred writers. Until we arrive as near as possible to this condition, I earnestly pray that men may continue to exert their powers in order to read the Scriptures of salvation distinctly, to give the sense, and to cause the people of Britain and of the world to understand the reading. H. G.

THE PECUNIARY CONDITION OF MINISTERS.

Mr Sullivan, in his Moral Class Book, among much that is excellent, has the following remarks on the pecuniary condition of ministers.

"It is greatly to the honor of the clergy among us, that they are zealous and faithful, and merit the respect—confidence—and affection which they so generally obtain in our own country. The inducements to engage in the ministry, must be regarded, in many instances, as arising from a sense of duty; because the same labor and ability which are often known among the clergy, might command much more of what are called the goods of this world, in other vocations, than the ministry usually affords."

On the same subject, Rev. Dr Cummings expresses himself thus:

"In regard to the clergy of New England, persuaded I am, that every person of tolerable information and candor, will allow, that, with very few exceptions, from the first advent of our forefathers into this western world to the present day, they have *magnified their office*, by a conscientious and faithful application to the duties of it, so far as ability and circumstances would permit. And there is the greater reason to believe, that in general, they have been influenced by noble motives; especially when it is considered, that some other line of business, might have afforded them far more promising prospects, in regard to temporalities. It is well known, that in this country, the office of a clergyman, being unconnected with riches and temporal honors, offers no very captivating allurements to any, who do not extend their views into futurity, and look for their reward in the regions of immortality. Far from being lucrative, or eligible as a path to wealth and promotion—this office at best, promises no greater temporal reward, than a bare competence. It seldom raises any one above—but often reduces those, who engage in it to a condition below mediocrity—some of the sacred order are indeed, in a state of affluence; but this is not owing to the profits of their office; but to other causes.

The generality of the clergy, having expended their patrimony in their education, have no other resources for supplying themselves or their families with necessaries, but their annual stipends. Those annuities, although, in common cases when paid with promptness and improved with nice economy and not reduced in value by depreciation, they may be sufficient to enable the receivers to make a decent and respectable appearance in the world, suitable to their station and sacred calling while they live; yet seldom put them on even ground with other professions, in regard to ability for making provisions for the comfort and support of their families after their decease."

BRITISH AND FOREIGN BIBLE SOCIETY.

The Thirtieth Anniversary meeting of this Society was held in the Exeter Hall, on Wednesday, May 2d. The chair was taken by the President, Lord Bexley, at eleven o'clock.

His Lordship observed, that, in being called for the first time to assume the chair, as their President, he could not but feel, that the preference which had been shown him could only have proceeded on the ground of his long services with the Society, an acquaintance of twenty-three years standing. During that period he had never lost sight of its great and noble objects—he had never ceased to pray for its success—he had never omitted to render it such services as he had been able to give. And now they had placed him in his present situation he trusted that he should be endowed with the spirit which had animated their late worthy President. He never felt greater satisfaction, than in reflecting on the time when he first joined it. At that period the whole circulation had not exceeded 35,000 copies of the Scriptures; now it exceeded eight millions. Then its expenditure had not exceeded 50,000*l.*, now it was considerably beyond two millions. If the Society were to close its labors that day, and cease its existence with that of its late respected President, it would have conferred the most invaluable blessings upon the world. It would leave to posterity eight millions of Bibles and Testaments, in 121 different languages and dialects, 72 of which were not before known as the vehicle of communicating divine truth. But he trusted, that, till time should cease, the operations of the Society would go on with increased energy and success.

The report, which was of considerable length, was read by the clerical Secretary of the Society, the Rev. A. Brandram. We have not room for even an abstract. The receipts amounted to 83,897*l.*, an excess of 8,404*l.* over the receipts of the year preceding. The issues at home, and abroad had amounted to 393,900. Free contributions, 28,145*l.* 2s. 2d. Scriptures sold at home and abroad, 41,149*l.* 2s. New auxiliaries, 13; branches, 10; associations, 154. Grants to Ireland had been made as follows: To the Hibernian Bible Society, 3,000 Bibles and 5,000 Testaments; to the Hibernian Society, 5,000 Bibles and 30,000 Testaments; to the Sunday School Society, 8,500 Bibles and 20,000 Testaments; to the Irish Society, 500 Bibles, and 2,000 Testaments; to the Baptist Irish Society 1,000 Testaments; to the United Brethren 100 Bibles and 150 Testaments.

The Marquis of CHOLMONDELEY moved the adoption of the report.

The Bishop of CHESTER seconded the resolution. One circumstance related in the report had struck his mind forcibly; it was, that two hundred Bibles had been put into the hands of the Poles, previous to their going into exile. It was evident from the legacies some of those individuals had bequeathed, that they had never regretted the labors in which they had engaged. Mr Hughes had bequeathed his 100*l.*; Mrs Hannah More her 1,000*l.*: was not that saying with the clearest voice that could be expressed, We never lamented our connection with this society—we never thought that money could be expended on a better object?

Lord Viscount Morpeth moved the next resolution.

The Rev. DAVID ABEEL. American missionary from China, in seconding the resolution, detailed some facts in reference to China. It had been concluded or rather opined, or fancied that China could not be entered—that its walls could not be scaled, and that its 360 millions of souls must be left to perish. That opinion was entertained, he was sorry to say, by the only class of persons capable of benefitting China, namely, Protestant Christians. Judaism had been in China from time immemorial. Budhism, an irrational and destructive system, had entered China and had hung its dark and dismal tenets in terror over the minds of millions. Mahometanism had entered China, not by the force of the sword, but peacefully, and had spoiled many noble minds. Catholicism had entered China under circumstances as unfavorable as could possibly be presented; and when repulsed and expelled, it had re-entered, to the injury of many thousand souls, over whom it still held a powerful sway. But with shame he repeated it, one class alone declared it could do nothing for China, and that class was Protestant Christians. It was an opinion very generally received, that the world was to be converted by missionaries. He knew but one missionary in whom he could place complete confidence. That missionary he had met in China; he was instructed in languages and diligent in exertion. He had made voyages from island to island; he had gone forth unaided and alone; he had entered villages and hamlets; he had dared to enter the palace of him who was called "The Son of Heaven," and had ventured to tell him of the true way to heaven. That missionary had done the speaker the honor to be his companion, and such another companion he never expected to find. Where he could not go, that missionary went; what he could not do, that missionary did. He had never left him. In entering regions which had no teacher he was still his companion. He went among all classes, he abode with him for weeks at a time, he animated all his exertions; and what was most remarkable, with all his powers, with all his elevation of soul, he became his servant. He entered even the junks, and taught the mariners. He went on, and entered China itself. Surely the audience would all desire to know who he was. He would tell who he was not: he was not a churchman nor a dissenter—he was not a Calvinist, nor an Arminian—he was not an American nor an Englishman, nor a Scotchman, nor a Hollander. He appeared to hate all sects, and many of those who were the most prominent he had never even mentioned. The Bible was the very name of the missionary he had spoken of! It had been his lot to supply fifty junks with that missionary.

The Rev. Mr KNILL, (from Petersburgh,) said it was just twenty years since he first commenced distrbuting the Bible. He was then residing at the missionary institution at Gosport, and beholding the general depravity of the population there, himself and fellow-students deemed it inconsistent to think of embarking for foreign shores without proclaiming the Gospel to the heathen whom they saw at home. He accordingly preached to the people on the beach; and, at the close of the service, a sailor addressed him, and offered him three shillings, saying he was sure he must be thirsty, and begged that he would get something to drink. (A laugh.) He gave the man a Bible for his money, and on receiving it, he put it into his jacket, and declared that he would part with his head the same day that he parted with his Bible. Who could tell what had been the result of the distribution of that single Bible? A great deal of good had been effected through the operations of the Bible Society. In September 1828, a woman calling upon him and seeing a Bible, she took it up, and appeared as though she could read. He inquired whether she had a copy, to which she replied in the negative. He supplied her with one for a rouble; and told her he would supply her neighbors at the same price. She communicated to them the intelligence, and in six weeks he disposed of 800 copies. Many persons walked sixty versts to procure it, lest they should lose the opportunity. That circumstance led to a more important work. About that period, a young person called on him and begged that he would procure her two Russian Testaments, as she wished to make a present of them on her ensuing birth-day. He supplied her with them; she shortly afterwards wished for more, and it pleased God to circulate no less than 30,000 copies of the New Testament and Psalter. Finding himself short of pecuniary means, he wrote to a lady in Scotland, requesting a donation of 10*l.*; she furnished him, however, with 100*l.*, and from that period there had always been both a supply and a demand for the Bible.

ORIGINAL COMMUNICATIONS.

MR KING'S SPEECH AT THE MEETING OF THE DANVERS UNITARIAN ASOCIATION.

The following are the remarks of Mr King referred to in our account of the meeting of the Danvers Unitarian Association in the Register of the 7th ult. For a further reference to these remarks the reader is referred to a brief article on the inside of this paper.

MR PRESIDENT,—I move for the acceptance of this report because it is true and because I think it is expressive of the sentiments of this meeting.

As members of this Association and as Unitarians, we have indeed cause for special thankfulness to God, and for congratulation with each other, that the religion which we profess, that religion which is so well adapted to enlighten the understanding, to mend the heart and to lead the soul to heaven, that religion which claims Jesus Christ for its founder, and our common Father for its patron and for the object of its worship, is making gradual, but certain progress in the world; that this religion, like a goodly tree, planted in a fertile soil and under genial skies, has struck deep its roots, and will extend wide its branches till all the nations of the earth shall repose under its shadow and partake of its healthful and life giving fruits.

In review of the past as well as in the prospect, we have cause "to thank God and to take courage," for although the adversaries of our faith have put in operation all the machinery which even their ethicks could approve, and have essayed methods of attack and tried weapons of offence which were confessedly of doubtful propriety, still Unitarianism in its honest simplicity and chaste grandeur has been advancing in its equal march. The opponents of religious toleration and rational principles have exerted their utmost strength. The storm, sir, has descended, the floods have come, the winds have blown and beat vehemently upon our house, and it stands the violence of the tempest, and it shall forever stand for it is founded upon a rock, the rock of God's eternal truth.

But sir, the passing year and our own neighborhood have sent forth a new apostle of orthodoxy, the special and declared object of whose mission it is to extirminate unitarianism from our borders—a new champion has enlisted in this unholy warfare who, "from that bad eminence" on which he is stationed has been brandishing weapons and hurling missiles which surely were not forged in heaven nor tempered there. Disregarding alike the rules of gentlemanly courtesy and christian charity, he denies us that honored name by which the disciples of Jesus were first called at Antioch, and styles us infidels, wilfully blind, and worse than pagans; those of our fathers and brethren who minister at our altars with so much zeal and learning and ability and devotion, he represents as murderers by thousands, as men standing at the reservoir and poisoning the fountains of eternal life. Not content with slandering

Unitarian ministers collectively, he selects from the illustrious dead and the no less illustrious living, as the victims of his anathemas, those whom we have been most accustomed to respect and admire for their talents and virtues. Such men he has denounced to the world as cold blooded infidels and deists in disguise. The productions of that distinguished writer whom foreign critics and orthodox critics too, have pronounced "a blessing and an honor to his generation and his country," those lucid pages so replete with sound morality and ardent piety and moving eloquence, so full of thoughts that glow and words that burn, he in the infallibility of his judgment has *decided* to be "puny sentimentalism" and of "infidel tendency." But if it be madness in him to drive such a reckless career, it may not be wisdom, and it surely is not pleasant for us, to follow in his mazy track. Nor can it be necessary, since the *unfortunate mistakes* and his high pretensions have been so ably exposed, his calumnies so completely refuted, and his bold assertions so successfully disproved. We leave him to conscience and to God: may He give him repentance and a better mind. If this infatuated man has but too conclusively proved, (and it is almost the only thing he has proved,) that he has learned neither his morals nor his theology in the school of Christ, let us not forget that we profess to be followers of that Master who "when he was reviled, reviled not again." The object of my remarks is not to remind the meeting of the outrage which the moral sense of this community has sustained; but I wish, Sir, to inquire whether we do not owe to those who are placed in the front of the battle and who sustain the fury of the onset, and who of necessity must continue to occupy that station, whether we do not owe to Unitarian ministers an expression of our approbation and confidence, of our affection and sympathy? whether we are not under obligation by every means in our power, to strengthen their hands and to encourage their hearts? By the united efforts of ministers and people we may do much to advance the cause which we love: we may do much to promote christian virtue and christian holiness, love to man and love to God. Much as we esteem this cause and confidently as we expect its progress, I will say in the language of its most able advocate, and I know that you, Sir, will concur in the sentiment, "we ask no success but what He may approve—no proselytes but such as will be made better, purer, happier by the adoption of our views.

FOR THE CHRISTIAN REGISTER.

REVIEW OF A BARBARQUS CUSTOM.

The following remarks have been occasioned by the recent occurrences at Harvard University; but the sentiments to be expressed have long existed in my mind. It is not my intention to express any opinion of those who have had the immediate government of the students, except as it relates to the existence of the custom which I shall presently mention. That the officers of such an institution may sometimes be chargeable with indiscreet, injudicious, and even injurious conduct, cannot be doubted. At other times they may adopt measures or perform acts which may be deemed improper or injurious by the students, while at the same time these measures or acts may have not only been intended for the good of the students, but very proper and well adapted to their object. In either of these cases it might naturally be expected that the feelings and views of the students would in some way be expressed, so as to be understood by the instructers. But when we consider the relation in which instructers and scholars stand to each other, and what becomes students who have had advantages to learn the principles of civilization and christianity; who would expect that, at a college, such a custom would exist as that of scraping with the feet when collected for prayer, to express the dissatisfaction of the students on account of some measures recently adopted by the instructers. No one thing in relation to colleges has appeared to me more astonishing than that a custom so barbarous should have been permitted to exist in a community which makes pretensions to christianity and civilization.

What opinion would be formed of the family of a minister should it be known that his children from five years old to twenty had adopted the custom of scraping when called together for family worship, to express their displeasure on account of something they deemed improper in the conduct of their father or their mother? Should we not be astonished on hearing that such a practice had found a place in the family of a christian minister? Should we not readily infer that there must have been a great want of prudence, firmness and energy on the part of the parents? and would it be possible to regard their children as acting in a manner becoming, respectful, or respectable? Or suppose that we should hear that in one of our states the custom of scraping at the time of prayer had been adopted in common schools and academies; what would be the feelings of a Cambridge student, who has been in the habit of scraping, should he be requested to teach a school or an academy, where this custom has been long tolerated,—and where he would be likely to have the same measure meted to him, that he has measured to college instructers? And should we not all be likely to ascribe the existence of the custom to the want of civilization in that state?

The existence of this custom at the oldest literary institution in our country, evinces such a want of respect for the instructers and for even the forms of religion, and such manifest irreverence in regard to our Maker, as might well astonish reflecting men,—and surely would astonish them, had not the custom been of long continuance. Had the late scrapings been the first of the kind that ever occurred at a college in New England the whole community would have been excited on hearing that the students of our University had been guilty of such palpable indecorum. It may be pleaded that young gentlemen while at college are liable to ill usage from their instructors, and that they must have some way to express dissatisfaction, when they think they are not well used,—and that they must be permitted to do it in some form not admissible in a family, in common schools nor in academies.

To this we reply—If students at college wish to be regarded as young gentlemen, entitled to more respect and consideration than children in a family, or in common schools, and academies, they should act in a more gentlemanly manner, according to their advanced standing, and not in a manner which would be a disgrace to persons in any other situation. If they regard themselves at any time as having been wronged by their instructers, they should adopt a dignified manner of making known their dissatisfaction, and not resort to a course which would be degrading to persons in less favored circumstances. In every college-class it may be presumed that there are persons who are capable of writing a kind and respectful memorial, stating the grounds of their dissatisfaction, as they understand them, and requesting that what they have written may receive due attention. This might be signed by as many as feel aggrieved, and would be far more likely to obtain redress, if redress is needed, than any disrespectful or riotous measures which have ever been adopted. It surely is not desirable that it should be understood or imagined, that college students may be indulged in disrespectful or vicious conduct, on account of their having been favored with greater advantages than other persons of their age. Revelation establishes a different principle. "For unto whomsoever much is given, of him much shall be required." The greater the light and advantage under which our transgressions are committed the more heavy must be our doom, except we repent.

The custom of scraping or shuffling to which I have referred, is unquestionably of a pernicious and demoralizing tendency,—and one which may naturally prepare the mind for other vicious conduct. It is lamentable, as well as disgraceful to the college, that it has existed so long. That it ought to be abolished, few well informed persons will deny. Many we believe would rejoice to hear that all who have any concern in the government of the University have firmly resolved that the custom shall cease from after the next commencement; and that every student who shall be found guilty of scraping when called to attend prayers, shall be suspended or dismissed, and not permitted to return to college until he shall have given satisfactory assurance that he never will again be guilty of that offence. If there is not already light enough in our community to put down such an odious practice, or to sustain the officers of college in an attempt to abolish a custom which has so long been reproachful both to the officers and students, it is surely desirable that means should be adopted to diffuse light on this subject,—and to show that due government and due subordination cannot be maintained in any seminary of learning while such a custom is suffered to exist.

REFLECTOR.

FOR THE CHRISTIAN REGISTER.

ALLEN'S QUESTIONS.

Mr Editor,—When our Sunday School was opened this season, I took a class of young men who recite in Allen's Questions. It sometimes happens that I am so engaged during the week that I cannot look over their lessons till sabbath morning. This was the case the last week; and this morning I sat down to make what preparation I could for hearing my class. I had no concordance, reference Bible, Bible dictionary or commentary on the Bible at hand. I had nothing to assist me but the "Questions" and a small Bible. I wished to give my pupils correct answers to the questions which are printed in a smaller type. Memory supplied me with answers to some of the questions; and I gathered answers to some by a diligent search of the Scriptures. But there were other questions which with my limited helps and time, I could not find answers for. While thus perplexed with my lesson, it occurred to me for the first time, that a *Key to Allen's Questions* might be made, that would remove these difficulties, which many now no doubt, besides myself, meet with from week to week. This Key should be designed to assist the teacher, and should contain short and plain answers to those questions generally, which cannot be answered by consulting a common Bible. Many of the teachers have not access to those books, which would afford them the information they need, to qualify them for instructing others; nor have they opportunities during the week to hear the lesson explained by their minister. Mr Allen could easily prepare such a Key, and it seems to me that, in so doing, he would very much increase the usefulness of his "Questions," and confer an additional favor on our Sunday Schools.

I send these hints to you, hoping you will give them a place in your Register, and that thus they will reach the gentleman whom I just mentioned; as I trust when he considers, how very probable it is that such a work is very generally wanted, he will readily and soon supply that want. The cost of such a Key, would be but trifling, and it would save a great deal of time and perplexity. With this additional facility for instruction, many more would, I should hope, be encouraged to become teachers and pupils.

A Teacher.

FOR THE CHRISTIAN REGISTER.

DIVINITY SCHOOL AT CAMBRIDGE.

Mr Editor,—It is incumbent on those who wish well to the sacred cause of pure Christianity, to watch carefully its progress, and the means in operation for its advancement. The Divinity school at Cambridge is, in our view, by no means one of the least important of these means. Is it not one of the most important, if not, in truth, that which should have precedence of all others? We would not overestimate its importance; but we fear that due consideration is not yet given to this institution. Never before was the prospect for the spread of our religious sentiments so encouraging, if only a sufficient number of its genuine advocates could be supplied. Never before was the call for our religious teachers so frequent or so urgent. I had almost said, never before was the number so small of those who were to go out to this work. Is it not then the duty—yes, the imperative duty, of all who value the simplicity of Christ, to look to the only institution in which, they believe, that simplicity is maintained, in the preparatory studies of the Christian minister? Is it not their duty to encourage by their presence, those who are devoting their time and labor in instructing, as well as those who are devoting themselves to preparation for Christian teaching? The time of the anniversary of this school has now arrived. Are its friends ready to welcome it? Will they show by going in person to its Halls, that they are not indifferent to its claims, and the claims of our religion? We hope that an interest will be manifested in this "school of the prophets," and that its anniversary will be fully attended. The usual exercises of the occasion, which are performed by the class leaving, will this year be shorter than usual, from the small number in the class. But we are informed that from the character, the ability, and the acquirements of the gentlemen, there is no reason to apprehend any want of interest.

After dinner, the anniversary of the Philanthropic Society will be held in the college chapel. This, we are told, is expected to be a meeting of much interest. This society, composed chiefly of members of the school, is one which combines the more active with the studious pursuits of Christian benevolence. It is a society which holds frequent meetings for the discussion of subjects of a religious and benevolent character, to collect information on all important Christian enterprises of the day, and to accomplish other worthy objects of a specific character. On the occasion of the anniversary, gentlemen of the clergy have been requested to address the meeting, and are expected to bring forward some very important subjects. We hope that the meeting will be well attended, and the reasonable hopes of all the friends of this institution will be fully gratified.

T.

FOR THE CHRISTIAN REGISTER.

THE PROPHECIES.

"We have found him, of whom Moses and the prophets did write." "All things written in the Law (books) of Moses, and in the Prophets and in the Psalms concerning me must be fulfilled." There are several powerful arguments in favor of the claims of Jesus of Nazareth being the Messiah, or one specially commissioned and empowered by God, to reveal new and important moral truth, and to confirm the natural sentiments of religion and duty, which appear in the heart of man. These are,—prophecies, both relating to his character and doctrines and fortunes, uttered before his advent, and to the spread of his religion afterwards;—miracles, or works which no one could do, unless God were with him and assisted him;—the novel and peculiar doctrines and precepts he taught, as humility, forgiveness of injuries, purity of heart and discipline and control of the affections; the divine placability and propitiousness; the spirituality of worship; the immortality of the soul, and a future retribution;—to which may be added his own elevated, pure and absolutely unique and perfect character, and the prevalence of his religion, without force, or human aid, or learning, and in opposition to the powers of the world, of philosophy and of human government.

I have reference now only to prophecies previous to the coming of Christ, and I think there is some strength in the argument. If any have considered it the best argument, or a sufficient argument, in favor of the divine origin of Christianity, I am not one of them. Yet I do think it important; I think it not to be slighted; nay, I think, that they who say that there is no force in this argument, and that Jesus disclaimed it, or referred to it only in accommodation to Jewish prejudices, do great injury to the cause of revelation; and represent our divine and inspired Master as not a little like an impostor, or an enthusiast, who did not hesitate to rest his claim, or permit it to rest on pretensions, which none but ignorant and prejudiced Jews would have admitted.

Whether the Jewish prophecies authorised a two-fold interpretation, or not, is not material in the present inquiry. And there is no question, but some passages from the Old Testament are quoted by writers in the Gospels by way of accommodation; or as being illustrative of the event referred to. But there are numerous passages in the Old Testament, evidently prophetic, which refer to no person and to no religion, but to Jesus of Nazareth and to his pure and glorious gospel. I will not particularize: they are familiar to every one acquainted with the sacred volume. To no other individual, to no other religion do they, or can they be made fairly to refer. But to him and his doctrines, they do refer with emphasis, with directness, with minuteness, and with fulness, most surprising, satisfactory and convincing.

To say that Jesus thought himself inspired, that he thought himself the Messiah, that he thought himself able to work miracles, when he was not, would be truly ridiculous, irrational and absurd. The *prophecies* of the Old Testament, then, in my opinion, furnish strong and convincing evidence that Jesus of Nazareth was a messenger from heaven and the true Messiah.

Whether every passage or text in the Old Testament or the New was written by inspiration, and therefore strictly speaking, the word of God, is not a matter of much importance. The true opinion on this point is probably that of Doddridge; that certain parts, as the doctrines, and prophecies were given by inspiration; but that the historical parts and some directions were given by the persons who wrote without supernatural guidance.

There can be no doubt, that the pious Jews long expected an extraordinary personage, who was to spring from their nation, to be a guide and deliverer, and whose kingdom was to be founded in righteousness and be very extensive over the Gentile nations. The prophecies contained in their sacred books declared and described all this. It was admitted by the whole people. That they misunderstood and misinterpreted the predictions, does not affect the fact, that there were such prophecies and that they expected their fulfilment. All prophecies before the fulfilment are more or less obscure. They are given in figurative expressions, and may therefore be misunderstood. The Jews, from their worldly views and from the prophets describing the Messiah as a king, a prince, a leader, one having great and extensive dominion, and ruling long and widely, were looking for a powerful prince to deliver them from the authority and rule of other nations, and to establish them in great prosperity. Still, they expected a righteous and godly character in their great protector. This was not unnatural, nor does it at all affect the fact, that their prophets had descried a Messiah; and even him who came and assumed to be the Messiah. The remarks of Zachariah father of John Baptist, and Simeon, clearly show this.

The Messiah. then, was to be a prince, a king, a leader, a deliverer, a ruler: a powerful prince, a righteous prince, whose reign was and has been and is extensive and glorious. And yet his kingdom is not of this world; he is not such a king, as David or Solomon was, and as the Jews generally expected. He was a leader, a ruler of God's people; of holy people—his kingdom is in the heart; it is a spiritual kingdom—he is the captain of our salvation; he is the head of the new moral and spiritual empire set up in the world, as predicted by the Jewish prophets. He is the Prince of life, of peace, of truth, and grace and righteousness. All this is, indeed, figurative as to style—but every one of common sense understands it. There is no obscurity, no uncertainty about it. Such the Messiah was to be—Such Jesus of Nazareth was; such the evangelical historians show him to have been. Such the Apostles and early christian writers describe him. And this is one evidence in favor of Jesus as the Messiah, not to be neglected, not to be denied, not to be evaded. He who disregards and rejects it, is surely injudicious, unjustifiable, and, as it seems to me, not a careful or believing reader of the Bible. That there is much in the sacred volume, merely historical, merely the opinions of men, fallible and erroneous men, descriptive of ancient times and events and characters, is all true—and it is not inspiration. But all this even goes to establish the truth of the record, and supports rather than weakens the argument, that a part is actual inspiration. The doctrines of Jesus were from God; and yet the historian has said a great deal, as to the time and place and events connected with the declarations that are of no importance. It is immaterial when and to whom Jesus announced immortality, the propitious character of God, future retribution, and gave the admirable precepts found in the gospels; whether by a lake, or on a mountain, in a boat or at a feast, or in the temple, or a synagogue; or whether to five thousand or one hundred; whether to the Priests and Pharisees, or Pilate, or Nicodemus, or the woman of Samaria, or to Mary and Martha; in parables, or direct maxims and precepts and commands. All these are but the circumstances and incidents—no matter whether all related, or only part. Inspiration has no concern in this; but the doctrines prove inspiration—and the fulfilment of prophecies prove inspiration, and point out Jesus to be the Messiah.

A. B.

FOR THE CHRISTIAN REGISTER.

A MEDIATOR.

Mr Editor,—In Leland's View of Deistical writers sixty years ago, I find the following paragraph. "As to the doctrine of a mediator, the prejudices which some have entertained against Christianity on that account have arisen principally from misapprehension or misrepresentation of that doctrine. It has been so represented as to imply that the Supreme Being, the Father of the universe, was in himself implacable and inexorable, and to have had no purpose or thought of mercy towards sinners, till he was prevailed on, contrary to his own will, by the solicitations and sufferings of another infinite being as mediator. But this is not the doctrine of the Christian revelation. On the contrary, the very appointment of a mediator is there represented as entirely owing to the free and unpurchased goodness and grace of God, who being full of love for man has manifested his benevolence by sending Jesus Christ his Son, to recover us from sin and guilt and misery, to holiness and happiness."

It is very evident, that this is the doctrine for which Liberal Christians earnestly contend. It is pretended, indeed, that this is a novel doctrine, and it is true, that it is fundamental to Calvinism. God is gracious in himself, we say, and has provided a Teacher, Mediator and Saviour for us. The Orthodox say, "that God requires punishment for sin, to the full extent, and will not forgive till a substitute is provided, who pays the debt; and that then he is just in pardoning." But this excludes all grace and mercy in the Deity; and is alike contrary to scripture and dishonorable to the divine character.

B.

CHRISTIAN REGISTER.

BOSTON, JULY 12, 1834.

THE BIBLE.

On our first page we have given a brief account of the meeting of the British and Foreign Bible Society. We shall give further extracts from the speeches and from the Report, as they are received. We wish to keep this subject—the Bible, its circulation, use and influence—continually before our readers; not by long, labored and dry essays, but by brief statements of interesting and important facts.

The zeal for the diffusion of the Scriptures, which manifested itself thirty years ago in the formation of the British and Foreign Bible Society has been consistent and steady; as much so, perhaps, if not more, than that for any religious object of this or any preceding age. The tide of interest in the benevolent undertaking has been swelling on, with but little, and only occasional intermission, from that day to the present.

All over Christian Europe and America, Bible Societies have been formed, and great animation and activity in promoting its circulation, have been every where manifested. New projects are every year started, for the wider dissemination of this greatest of blessings, and new energies exerted for giving them effect; and the results of these efforts have been in the highest degree gratifying to the philanthropic heart.

The efforts for circulating the Bible have not been confined to our own language. It has been translated into one hundred and twenty one different languages and dialects. This shows that, with increased means and a more ardent zeal for its diffusion among christians, the grand proposal recently suggested of supplying the whole inhabited earth with the Bible, within a given space of time, is not wholly visionary, how much soever the uninterested and the sluggish may be startled by the suggestion. Let the large and generous wish be indulged. If we would accomplish *much*, our aim must be high. We may fail, but failure is not defeat. Every effort tells, and every labor has its complete reward, not only in the outward success, but in the inward blessing.

Our readers will be interested in the following passages, from various religious papers, in regard to this important subject.

The first is the substance of a communication in the Southern Religious Telegraph of the 20th ult, published at Richmond Va.

It may be interesting to your readers to know that the contemplated plan of supplying, in a definite period, the accessible reading population of the earth with the Scriptures, is gaining more and more favor, the more it is discussed and prayed over. Before the late anniversary of the American Bible Society *fifteen* large ecclesiastical bodies, [Associations, Conferences, Conventions, and Synods] *had unanimously voted their approbation*. Thirty-seven important auxiliaries had done the same. Since the late anniversary, three additional auxiliaries have followed the example. One (the Connecticut Bible Society) has voted to raise this year, for the object, $5,000; and the Middle Tennessee Bible Society, $10,000. Two ecclesiastical bodies have also pledged their hearty support to the work. The resolutions of one of which you have below.

Not only are these things going on in the United States, but already the flame has caught in Europe. A recent arrival has brought the pleasing intelligence that the Paris Protestant Bible Society, with *Marquis Jaccecourt* at their head, have given a warm-hearted approval of the proposed enterprise.

The day before the writer left New York, a letter was received from Gutzlaff, containing, among many other interesting sentences, the following one, which is peculiarly so—"*The friends of Christ in China* ALONE *can draw the treasury of the American Bible Society.*" Mr. Editor, do beseech all the friends of God and man to come up to this work, and to attend the meetings which our Agent may hold throughout the State. Also be pleased to send a copy of this note to your brethren who edit religious journals in your city, requesting them to insert it, and plead the holy cause with their readers. "Go preach the Gospel to every creature."

The following is the resolution referred to above. It was passed by the Virginia Baptist Missionary Society, on the 11th ult.

This Society having learned with much pleasure, that the American Bible Society, has undertaken, within a definite period, to furnish the world with the word of God; and that the Virginia Bible Society has resolved to co-operate with it in this work,

Resolved, That this Society cordially approve of this object, and recommend it to the favorable attention and support of the Baptist churches in this state.

To the above we add the following resolutions passed at the meeting of the General Association of Massachusetts, at Lee, June 24th.

Resolved, That as several years have elapsed since there was a systematic investigation and supply of the destitute families with the Holy Scriptures throughout the different counties of this state, and as the population of the same is known to be constantly changing and increasing, that it is the opinion of this body that the time has now come for the several auxiliary Bible Societies to explore anew every section of the commonwealth, and to furnish as early as practicable, a copy of the word of life to every household that is without it.

Resolved, That the members of this association learn with profound gratitude the numerous and growing demands for the word of God, particularly in France, Bombay, Ceylon, Burmah, and China, and that they feel themselves summoned to renewed efforts within the bounds of their respective Bible auxiliaries, to collect funds and sustain the parent institution in the laudable attempts to furnish the Scriptures to the destitute in foreign countries.

Resolved, That whenever it shall seem expedient to the managers of the National Institution to undertake the supply of all the accessible population of the earth with the Bible within some definite period, the members of this Association will endeavor to lead those over whom they have influence, to perform their part towards the achievement of this great and truly glorious enterprise.

At a recent meeting of the Directors of the Connecticut Bible Society, in Hartford, the following resolution was adopted.

Resolved, That this Committee will endeavor to raise, during the present year, the sum of five thousand dollars, to aid in publishing and distributing the Holy Scriptures in the Chinese language.

The Directors, in passing this vote,—says the Hartford Observer—did not forget the derangement in the money market, or the fluctuations in trade, which so many feel and complain of at this time. Nor did they forget that only last year, the patrons of the Society made a successful effort to raise $3000 for foreign distribution. Nor did they forget the hundred millions of China, to whom access can now be had,—nor the favorable fact that so many of them read the same printed character. Nor did they forget that the way in which, in these latter days, God points out the duty of his people, is in his providence to open before them fields of usefulness. Nor did the Directors forget that, a few years ago, the patrons of the Society approved of the resolution to raise $10,000, in three years, to aid in supplying the destitute in our own country. This was only a little less, for a single year, than they propose in the present resolution to raise. Placing, on one hand, hard times, repeated efforts, and even a late effort—and on the other, the increase of a benevolent disposition, the elevation of the standard of Christian liberality, and the courage gained by past success, the Directors could not doubt, that if a resolution to raise $10,000, in three years, for the destitute among 12,000,000, in our country, was acceptable to the churches, the resolution to raise $5000, in one year, for the destitute 300,000,000 of China, would be more acceptable still.

Other passages and statements similar to the above we intended to have given, but our limits, this week will not permit. We will only suggest

what we trust is familiar to the thoughts of all who are active in circulating the Bible, and yet what cannot be too frequently or deeply impressed on the mind,--that, while we are thus engaged in multiplying and circulating the scriptures, it becomes us all to give evidence of our own high estimate of their practical value and efficacy, not merely by an attentive perusal of them, but by a careful observance of their precepts, and a manifestation in our own characters of their forgiving, charitable and benevolent spirit.

EFFECTS OF INTEMPERANCE.

John M. Hunt was recently tried at Plymouth for the alleged murder of Edward Dunn, on board a fishing vessel at Hingham, in Oct. last. He was found guilty of *manslaughter*, and was sentenced to ten days solitary confinement, and seven years hard labor in the State Prison.

The affray, which resulted in the death of Dunn, and this imprisonment of Hunt, was represented at the time to have been occasioned by the use of rum.

A case somewhat similar happened at Provincetown, last autumn, in which a young man by the name of Rogers was killed, and in reference to which several persons concerned are now in Barnstable Jail, awaiting their trial.

These are only two cases out of thousands of the kind, more or less aggravated, which are daily occurring throughout the wide extent of our country. Think of the sorrow and suffering brought upon the families of the two murdered persons. Many and many days and nights of bitter grief and tears. Think also of the deeper grief and bitterer tears of the friends of those who have imbued their hands in the blood of their fellows—and have to answer for the violated laws of humanity and their country, and to suffer a long and ignominious punishment, if not the loss of life itself. To those who give way to this destructive vice it will probably be of but little use to address ourselves,—but to the manufacturers and venders of ardent spirits, who pursue the business deliberately and coolly, with none of the provocatives and temptations of a diseased appetite to plead in extenuation of the guilt of their practice,—to such we will address ourselves, whether they will hear or whether they will forbear.

Since the aggravated sufferings of the families of the intemperate have been so fully portrayed and pressed upon the attention of the community, few can plead ignorance of the evils of which they are the instruments, or reasonably wonder at the changed views entertained by the community, of the morality of their profession.

We desire to ask the attention of all our readers, and especially of all who are "directly or indirectly engaged in distilling or vending ardent spirits," to a Circular on this subject, on the last page of this paper,—published by the Maine Temperance Society and signed by Chief Justice Mellen.

If after a deliberate and faithful attention to the subject, there are any, who can still pursue the *business in the face of all this light, and in the* audience of all the eloquent pleadings of injured and suffering humanity and of affectionate interest in the eternal destiny of immortal beings,—if there are any who can still manufacture and traffic in Rum, then we know not by what semblance of reason they can stand acquitted before an injured public or their own consciences, of a deep share in the guilty and heart-rending consequences of its intemperate use.

THE HEAVENLY TRAVELLER.

Under the above title a friend has sent us a few paragraphs of excellent practical use, from a work entitled "Divine Breathings." It will be the fault of the reader, if they do not help to enlarge his Christian views, to strengthen him in temptation, and animate and quicken his religious purposes and efforts.

What heir, travelling to take possession of a rich inheritance, either lets a green meadow, or a pleasant garden detain him, or a black cloud or a foul way dishearten him? O my soul! thou art travelling to take possession of a glorious inheritance among the saints. Wilt thou turn aside to crop every flower? Wilt thou stand still to hear every melodious sound? Wilt thou leave thy way to drink of every gliding stream of carnal pleasure? What is this, but to view a meadow and lose a manor? for a dying flower to part with an eternal crown? for a flying vanity to loose an immortal felicity? to forsake the way of Zion, to gather one of the apples of Sodom?

Or else, O my soul! what if thy way be in tears, and thy days in sorrow, all clouded, and a swelling sea, so that not only the lading of the ship, but thy very life is in danger; yet here is enough to comfort thee;—that a good father and a large portion, a sweet rest and an everlasting refreshment, will make amends for all.

Therefore, vain world, *promise* not; for I will make no deviation, because my way lies to purer comfort, and surer glory. Vexing world, *threaten* not, for I will make no retarding, because I am travelling to my father, to my country, to my happiness.

DANVERS UNITARIAN ASSOCIATION.

In the Register of the 7th ult. we gave an account of the anniversary meeting of the Danvers association, Auxiliary to the American Unitarian Association. Reference was there made to the remarks addressed on that occasion to the meeting, by Mr Daniel P. King. We have been since favored with a copy of his remarks, which will be found on the first page of this paper.

It will be perceived that the speaker refers, in terms of decided reprobation, to the late abusive conduct of a Rev. gentleman of Salem, towards his Unitarian brethren. To those who have acquainted themselves with the extraordinary behaviour of the gentleman alluded to, or who have read the extracts given in our columns, from his exclusive and anathematising productions, it will not appear strange that the subject should have taken such deep hold of the attention of the community where he resides, and should have been regarded with such abhorrence as to have called for the severe public rebuke which was given by the gentleman whose remarks we have introduced.

Such recklessness of all that is gentlemanly and Christian, is not to be tolerated in a moral community like ours; especially in one who professes to exercise the office of a religious teacher; and unless we very much mistake the temper of the times, and the character of the reflecting part of his own denomination, the day of his influence, even with them, is past.

The publications of "A Unitarian,"—the antagonist of Mr Cheever, are recommended to the attention of those who desire a further acquaintance with the controversy—as containing, besides what was temporary and local in the controversy, much that is valuable and instructive, on points of permanent interest and importance in Christian Theology.*

*For sale by B. H. Greene, No. 124 Washington street.

THE CHRISTIAN EXAMINER.

We mentioned last week the publication of the Christian Examiner of July. The articles are few in number but are attractive and able. The first article is an interesting notice of a very interesting "Life of William Roscoe," late of Liverpool, by his son Henry Roscoe. The second article is on the "Spirit of the Hebrew Scriptures"—and "Temptation, Sin and Punishment." It is a metaphysical article on a subject of great importance and interest—the original moral nature and condition of man—and is handled with ability. The third is a long and learned article entitled "Hengstenberg's Christology." By some it will be regarded as dull, dry and uninteresting, but by more it will be read, some parts of it at least, with exciting interest, on account of the peculiar views of the writer as to the application of the Prophecies of the Old Testament to Jesus Christ. The leading peculiarity of his views, as we gather from a hasty perusal of the article, seems to be this,—that while there is the most incontestible evidence from other sources, that Jesus was a divinely commissioned and inspired Teacher, the writer does not admit that those passages of *prophecy* which have been considered as applicable to Jesus, were originally spoken with reference to him. It is difficult in a brief reference to the peculiarities of this article to leave on the mind of the reader so just an impression of the writer's views, as he would have by the perusal of the article itself; and on this account it is desirable that persons who are interested in the subject should form their opinion of the article by such perusal rather than by reports of it, and disconnected quotations in the papers.

We apprehend that very few of the Unitarian denomination agree with the writer in the views referred to; and we consider it as a matter of justice to the denomination that it should be regarded as the opinion and reasoning of an individual and not of the party.

As it regards the periodical in which this article appears, the conductors make it a rule to keep their pages open for free discussion of important topics. They have indeed expressly stated that "they must not be held responsible for the views and reasonings advanced in every article" of their publication, and that "they shall sometimes insert well written papers on either side, that the readers may have an opportunity of making up an opinion on the merits of the question."

The fourth article in this number of the Examiner is a review of the Life of Schiller, with an examination of his works. It will be read with much interest by shcolars and lovers of poetry and dramatic works.

This number closes (with the exception of a few articles of Intelligence) with a very agreeable review of Prof. Palfrey's new volume of Sermons, from which several useful and beautiful extracts are given, and to which we shall more fully refer on a future occasion.

Unitarian Association.—The General Secretary of this Association, Rev. Jason Whitman, has just returned from a tour, in which he visited and publicly addressed the friends of our faith in the towns of Taunton, Fall River, New Bedford, Bridgewater, Kingston, Plymouth, Duxbury, Scituate Marshfield, and Cohasset.

He speaks encouragingly of the interest expresed in these places in the cause of truth and holiness.

Scriptural Interpreter. A number of this interesting and instructive work is just published. We refer our readers for a list of the contents, to our advertising columns.

Cambridge Divinity School. The Annual examination of the school will take place on Wednesday next. The simple mention of the fact should be enough to call together on the occasion the friends of religion and truth. In addition to the examination the interest of the occasion will be increased by the discussions of the Philanthropic Society, which will hold a public meeting in the afternoon. We refer our readers to a communication on the subject in another part of this paper.

Unitarian Society in Leicester.—We learn that the Unitarian Society recently formed in Leicester have unanimously invited Mr Samuel May jr. late of the Theological School, Cambridge, to settle with them, and that that gentleman has accepted the invitation. A very tasteful church has been erected by the society, which we understand will be dedicated early in August, at which time the ordination will also take place.

Unitarianism in Buffalo.—We are happy to learn that a Society auxiliary to the American Unitarian Association has been formed in Buffalo N. Y. by the members of the first Unitarian Society in that city, of which Mr. S. N. Calender is Agent.

Massachusetts Congregational Charitable Society.—In the Register of May 31st we gave the names of the officers of this society for the ensuing year. For the information of those concerned, we will now state, that the Committee to whom application is to be made for the benefit of the funds, consists of Rev. Charles Lowell D. D. of Boston, Rev. Prof. Palfrey of Cambridge, Rev. John Pierce D. D. of Brookline.

Unitarian Society in Buffalo.—Mr Albert C. Patterson, recently of the Divinity School in Cambridge, has received and accepted a unanimous invitation to take the Pastoral charge of the Unitarian Church in Buffalo, N. Y. The ordination will take place on the 13th of August.

Evangelical Missionary Society.—The annual Discourse before the Evangelical Missionary Society will be preached on Sunday evening, July 20, in Federal street Church, by Rev. F. A. Farley of Providence, and a collection taken in aid of the funds of the society. Services will commence at 8 o'clock.

CHANDLER ROBBINS, *Sec'y.*

Boston, July 13, 1834.

*** The concluding extract from Mr Brownson's Address will be given in our next.

Several communications are on hand which will be noticed in due time.

OBITUARY.

HON. THOMAS WESTON.

The Hon. Thomas Weston of Middleborough, having reached the age of sixty-four, has recently been called from this probationary school. He began life with little or nothing more than the natural resources with which he was blessed. Though subject to early debility yet by industry, a conscientious regard to rectitude of conduct, and the blessing of Providence, he acquired a redundancy of the goods of earth, and a large share of the honors of society. From his useful services in his town and parish, his integrity and wisdom, and the suffrages of his fellow-citizens placed him in the broader scenes of public labor, in the House, in the Senate and at the Council Board. The fatigue of official labors, as a county-commissioner, was the precursor of the disorder, that suddenly terminated his useful life. But it is within the domestic walls that the real character is to be known. The sympathy, anxiety, and fidelity, with which he sustained all the endearing relations of life, the gushing grief of his bereaved family too feelingly evince. The crowning glory of this worthy man was the religion he professed. This lighted up his countenance in the sanctuary, bowed his knee at the domestic altar, and guided his conscience through every day. This warmed his heart with that charity that thinketh no evil, and extended the hand of Christian fellowship to every name, that shared in the spirit of Christ. This too gave him fortitude and composure in the hour that tries the soul. [Comm.]

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, Mr Webster presented a memorial from Springfield, in this State, disapproving the removal of the deposites. The bill to remit the duty on locomotive steam engines was considered, and laid on the table. The bill to regulate the intercourse with Indian tribes was passed. The resolution, authorising the committee on Finance to sit during the recess, to investigate the condition of the Bank of the U. S. and for other purposes, was adopted, ayes 20, nays 12. The bill to improve the navigation of Hudson River was passed, ayes 21, nays 14. The bill, appropriating 900,000 acres of land to satisfy the claims of officers and soldiers of the Virginia Continental line, was laid on the table. The Light house bill was read a third time and passed. Bills were also passed, supplementary to an act concerning copy rights, concerning tonnage duty on Spanish vessels, and providing for the payment of claims for property lost in the military service of the Union, during the late war. A message on executive business was received from the President. Bills, to regulate the public deposites in State Banks, and for the erection of Marine hospitals, were laid upon the table. The resolution, authorising the committee on Public Lands to take depositions during the recess, was adopted. The Senate receded from their disagreement to the amendment of the House in the bill for the benefit of the Poles. The amendment provides, that the land titles shall be granted after ten years' settlement thereon, upon payment of the minimum price.

Mr Webster presented a memorial from citizens of Boston correcting errors in the signatures of the anti-Bank memorial of that city, by which the 3,600 names of alleged Bostonians are reduced to 1,130, and stating that the living and the dead, the citizens of all towns, and several States, are contained in that memorial. The memorial was referred, and ordered to be printed.

In the House of Representatives, memorials were laid on the table, praying that authority may be given to import distilled spirits, in smaller casks than are now allowed by law. The House, after some debate, insisted on their amendment to the bill for a grant to the Polish exiles. The true nature of this amendment appears in the account of the proceedings of the Senate, Messrs Conner, Stoddert, Whittlesey, H. Everett, Beardsley, Watmouth, and Hawes were appointed a committee to investigate the affairs of the Post Office department, during the recess. Some other business, of minor importance, was transacted prior to the adjournment. The business of the House was closed at 3 o'clock, but, owing to the executive business before the Senate, the session was not closed until seven.

GENERAL INTELLIGENCE.

Deaths by Lightning.—A very heavy thunder shower passed over our city on Thursday P. M. The lightning struck in several places, and in one instance, viz. at a school connected with the Roman Catholic Chapel at Charlestown, three children were killed, and others stunned.

Frigate Constitution.—This vessel lies at the Navy Yard in Charlestown, between the Columbus and the Independence. Yesterday morning, 3rd inst. it was discovered that the head of the wooden image of General Jackson, lately placed upon it as a figurehead, had been severed from the body by a saw, in the course of the preceding night, and removed The manner in which this was effected is not known. The night was unusually dark and stormy.—*D Adv.*

American Independence.—The anniversary of the declaration of American Independence was celebrated in this city on the fourth instant, with more than usual spirit. We cannot give a brief general account of the proceedings of the day in more fortunate words than those of the editor of the Mercantile Journal, who says—

The morning was ushered in by the ringing of bells, and the discharge of artillery.—The day was uncommonly fine, and every thing beamed forth with peculiar lustre. The procession for the *City celebration* was formed in State street, at 9 o'clock, and proceeded to the Old South Church where divine exercises were performed, and an oration was delivered by Richard Sullivan Fay, which was characterized by the genius and eloquence of the Orator, and which breathed the pure spirit of patriotism, doing equal credit to his head and to his heart.

In the course of the performance the following Ode, written for the occasion, was sung with great effect.

ODE.

BY I. MCLELLAN, JR.

Land where the Pilgrims sought
Freedom of act and thought—
Land of the FREE!
Land where the starry fold
With its broad stripes of gold,
Is to the breeze unrolled,
From sea to sea.

Land where no servile horde
Led by a royal sword,
O'er the realm pours.
Land where no mitred head,
Land where no despot's tread,
Ruin and bloodshed spread,
Peace to your shores!

Land where the yellow grain
Brightens each fertile plain,
Waves on each hill;
Land where a thousand spires
O'er the graves of our sires
Glance in day's fading fires,
Peacefully still.

Long may revolving time
Smile on your happy clime,
As the years roll:
May no wild battle roar
Startle your mighty shore,
Lavishing human gore
From pole to pole!

The *Whig Celebration* was got up in fine style and the manner in which it was conducted reflects great credit on the industry, ingenuity, and taste of the Committee of Arrangements. The procession was formed in South Market street, at one o'clock, agreeably to previous notice, and proceeded to the Common, where a splendid pavilion had been erected for the accommodation of the Whigs, who wished to participate in the festivities of the day. About two thousand persons joined in the procession, and the number present on this joyous occasion, was computed at about twenty three hundred—and it is believed that if more extensive arrangements had been made, tickets might have been disposed of to the number of four or five thousand. The *coup d'œil* on entering the pavilion, was truly grand and beautiful. The numerous white pillars which sustained it, were tastefully entwined with evergreens, oak leaves, and flowers. The proud ensign of America, the flag with the stripes and stars, was displayed in every part of the building, and pennants were floating in great profusion over the heads of the assembled multitude The tables were spread in a neat and elegant style—and the entertainment was excellent, and abundant. It was gratifying to the friends of Temperance to find that no *ardent spirits* were introduced into the pavilion during the day. After the dinner, the following Hymn prepared for the occasion, was read by the President of the Day, and sung by the assembly:

HYMN—BY B B. THATCHER.

TUNE—*Old Hundred.*

Oh! not alone is sacred soil
Where temples have been built to God,
And odours burned o'er fires divine,
And blood of victims stained the sod:

But holy is the air we breathe,
And holy is the ground we tread,
For here—round all these radiant hills—
The brave, at Freedom's day-break, bled.

God of our Fathers! Is the flame
They fanned in death so early spent,
While the wide land, the martyrs lived
And died for, is their monument?

Give us, for armies on the hills,
Give us, for navies on the main,
That the old soul of liberty
Fill fresh the patriots' song again.

So shall we guard the ancient ark,
From sullied hands, on sea and shore,
Till time's last freemen shall rejoice
O'er deeds of other days no more.

In the course of the afternoon Hon Mr Sprague, member of Congress from Maine, and Hon. Messrs. Everett, Reed and Jackson, Representatives in Congress, from this State, arrived in the city and were introduced to the meeting. The company was addressed in a very animated manner by Messrs Sprague, Everett and others. Several interesting letters from invited guests who were unable to be present, were also read to the company and received with acclamations.

From England.—The latest English dates are May 28th.

"The only important intelligence is that of the resignations of two of the British Cabinet Ministers, Sir James Graham and Mr Stanley, which have been accepted. It appears that the Duke of Richmond and the Earl of Ripon, have also tendered theirs, but the King had not consented to accept them.

Of the causes of this movement we are not accurately informed. All that is clearly stated on the subject is, that the ministers who resigned were opposed to some project of reform, which the majority of the cabinet had determined to adopt.

France.—The session of the French Chambers was concluded on the 25th of May. The elections were to take place on the 20th of June, and the new Parliament would assemble on the 20th of August."

From France.—Paris papers of May 24th have been received, but they contain no important news. We copy the following account of the funeral of Lafayette, which took place on the 23d.

"From an early hour on the morning of the 22d of May, the Rue d'Anjou St. Honore, in which the hotel of the late lamented Lafayette is situated, and every street and passage in its vicinity, was crowded with citizens of Paris, hastening to pay their last tribute of respect and attachment to the illustrious deceased.

The funeral ceremony, says Galignani's Messenger, from the public character of the deceased, both as a member of the Chamber of Deputies and a General, was invested by the Government with all the imposing pomp which the attendance of numerous bodies of military never fails to give to processions of this description; while the attendance of the National Guards, who came forward in immense numbers to join in giving effect to this parting act of homage to their venerable colleague, and the crowded state of the streets leading to the Church of the Assumption, where the funeral ceremony was to be performed, and from thence along the Rue de la Paix, the entire length of the Boulevards, and every spot near which the procession was to pass, showed the extent of the popularity, and the affectionate esteem with which the deceased was regarded by every class.

About half past seven, the members of the various Deputations appointed to take part in the procession began to arrive at the hotel, which was handsomely hung with black. Among these were numbers of staff officers of the troops, and the national guards. Detachments of infantry were placed as Guards of Honor in the commencement of the Rue du Faubourg St. Honore, the Rue Royale, the Rue St. Florentin, and other points by which the procession was to pass.

At a few minutes after nine, the body was brought down and deposited in the hearse, which was decorated with twelve tricolored flags, three at each corner; it was surmounted by plumes, and had the letter L. on various parts of the drapery, and was drawn by four black horses. The cordons of the hearse were held by four persons of distinction, friends of the deceased. After a few minutes spent in preliminary arrangements, the funeral march struck up, and the cortege began to move. The hearse was preceded by muffled drums, deputations from various legions of the National Guards, of Paris and the Banlieue, the 61st Regiment of the Line, and a regiment of Red Lancers. The hearse followed, which was immediately succeeded by the Deputations of the Chambers of Peers and Deputies; other Deputations followed from various public bodies, among whom we perceived numbers of foreigners, particularly Americans and Poles. These were succeeded by *Chefs de Bataillon* of the National Guards and the Line, and these again followed by other detachments of the National Guards and troops of the Line, headed by muffled drums and full military band; two pieces of cannon, and detachment of the first regiment of Artillery, with a numerous body of cavalry of the National Guards. Four of the Royal carriages, three private ones of the General, followed by another regiment of Lancers, seven private carriages, and a body of Municipal Guards wound up the procession.

The immense crowds, and the small space left for the military, occasioned considerable confusion previous to arriving at the church, for want of room the hearse being stopped on one occasion, more than a quarter of an hour. The coffin was then taken into the church, and the funeral ceremony being performed, the procession again proceeded.

THEOLOGICAL SCHOOL IN CAMBRIDGE.—The Annual Visitation of the Divinity School of Harvard University will take place on Wednesday next. The exercises in University Chapel will commence at ten A. M. precisely.

The annual public meeting of the Philanthropic Society will be holden at the same place at 3 P M. Several gentlemen are expected to address the meeting.

MARRIAGES.

In this city, on Thursday morning last week, by Rev. Mr Lothrop, Mr Frederick T. Gray to Miss Elizabeth P. Chapman, daughter of the late Jonathan Chapman, of this city.

By Rev. Dr Lowell, Mr Charles Butler Wells to Miss Maria Louisa Finney.

By Rev. Mr Frothingham, Mr Benjamin B. Brown to Miss Adeline Jeffrey.

By Rev. Mr Muzzy, Mr Samuel Underwood to Miss Sarah P Ford of Cambridge.

On Sunday morning last by Rev Mr Himes, Mr Cyrus Thomson to Miss Mary Wright.

In Salem, Mr John R. Nichols to Miss Eliza Brown; Mr Oliver Peabody to Miss Abigail Morse

In Southboro', the 1st inst. by Rev Mr Sweet, Mr James Trowbridge to Miss Harriet W. Flagg.

DEATHS.

In this city, Mr William Croswell, 74, son of the late Rev. Dr Croswell; Mr William Gallagher, of the Howard-street House, 36.

In South-Boston, widow Hannah Duff, 58.

In Watertown, Mr Benjamin Gardner, 66.

In Rowley Mr Nathan Hale of Providence, 21.

In Salem, Mrs Elizabeth Henderson, 23, wife of Mr Thomas H; Mrs Eunice Burrill, widow of the late Mr William Burrill, aged 66; Mrs Rachel Archer, wife of Dea. Jonathan Archer, 76; Capt James Odell, 72

In Springfield, Mrs Rebecca Ames, 75, wife of David Ames Esq.

In Taunton, Mr Francis Lisconb, a revolutionary pensioner, 91

In Portsmouth, N. H. Samuel Langden, Esq. 82; Capt Isaac Nelson, 61.

In Milton Mr Charles F. Bronsdon, of this city, aged 35.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES the Scriptural Interpreter for November and December.

CONTENTS.—Practical remarks—Matt. xiii. 24—53.—Translation and Exposition—Matt. xiii. 54—58.—Translation and Exposition—Matt. xiv. 1—13.—The Family of Herod.—Points of resemblance between the Mosaic and the Christian dispensations.—Points of contrast between the Mosaic and the Christian dispensations.—On apparent contradictions in Scripture.—On a reprint of the early English translations of the Bible.

July 12.

THE JUVENILE REPOSITORY.

CONTENTS of No 2. vol. V. We do as others do! The Country. Ancient Caricot. Tale of Compassion. War Horses. Poetry. 'Bloom of Sweet Flower. Climate of Egypt. Definition of Honor. Varieties. A Favorite Dish. &c.

This day published by J. DOWE, 130 Washington street.

Also received as above a new variety of Books suitable for Sabbath School Libraries.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, the Christian Examiner and General Review, for July, 1834. New Series.

CONTENTS.

Life of William Roscoe.
Spirit of the Hebrew Scriptures.
Hengstenberg's Christology.
Life of Schiller.
Professor Palfrey's Sermons.
Notices and Intelligence.
Index. July 5.

E. T. COOLIDGE,

TEACHER OF THE

ORGAN AND PIANO FORTE,

No. 6, West Cedar Street.

Refer to Messrs.
L. Mason,
G. J. Webb.
J. Chickering.

May 24. eptf.

ALLEN'S QUESTIONS 1st. 2nd. 3rd. PARTS.

B. H. GREENE 124 Washington street, would inform the public that he is now the publisher and proprietor of the above popular Manuals for Sunday Schools connected with Unitarian Societies. The first, second and third parts, separate, may now be had by applying at his store. They are very neatly done up, and orders are respectfully requested. 3t July 5.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 84, for July, 1834.

CONTENTS.

Art. I. Life of Schiller—The Life of Friedrich Schiller. Comprehending an Examination of his Works. From the London Edition.

II The Philosophy of History—Cours d' Histoire Moderne, par M. Guizot, Professeur d' Histoire al a Faculte des Lettres de Paris.

III. Roman Literature—1. Bibliotheca Classica Latina, sive Collectio Auctorum Classicorum Latinorum, cum Notis et Indicibus. 2. Family Classical Library, No. 47.

IV. Usury, and the Usury Laws—Report of a Committee of the General Court of Massachusetts upon the Petition of W. Tuckerman and Others for the Repeal of the Laws against Usury.

V. The Free Cities of Flanders—1. Histoire des Dues de Bourgogne de la Maison de Valois. Par M. de Barante. 2 Histoire de la Flandre depuis le Comte Gui de Dampierre jusqu' aux Dues de Burgogne. Par Jules Van Praet. 3. Notice Historique sur la Ville de Gand. Par A Voisin.

VI. Life and Writings of Crabbe—Life and Poetical Works of the Reverend George Crabbe. In 8 volumes. Vol. I. Containing the Life of Crabbe. By his Son.

VII. Helen—Helen: a Tale, by Maria Edgeworth.

VIII. Miss Peabody's Key to History—Key to History. Parts I., II., and III. By Elizabeth P. Peabody.

IX. Origin and Character of old Parties—1. History of the Hartford Convention, with a Review of the Policy of the United States' Government, which led to the War of 1812 By Theodore Dwight, Secretary of the Convention. 2. Familiar Letters on Public Characters and Public Events, from the Peace of 1783, to the Peace of 1815.

July 5.

POETRY.

[From the Christian Pioneer.]

TRANSLATION OF AN OLD GREEK PRAYER.

Porphyry, the mystical Platonic philosopher of Tyre, and opponent of the doctrines of Jesus, in Book 10th of his "Praises of Philosophy," records, that the heathen oracle of Apollo, being consulted as to how the Supreme Being ought to be worshipped and addressed, delivered a Prayer, of which the following is an almost literal version:—

Ancient of days! though scarce we may presume
To take thy name on our polluted lips,
Maker and God of all! whose throne sublime
In heaven, far, far above the starry spheres
High-seated dwells, where still thine arm divine,
Omnipotent! directs their wheeling orbs;
Yet, in thy goodness trusting, which thy works
All testify, to thy eternal throne,
Father of *Love!* by that endearing name
We thy weak children come: O Father, hear
The humble aspirations of our praise!
Thou only art The God! thou only Lord,
In unexpressive glory manifest,
Circled with golden splendor, dost revolve
The vast conceptions of thy mighty mind—
The archetypes of those high deeds which thou
In thy creative wisdom wilt perform:
While to and fro' Thee—first great source of Life,
And Light, and Love!—thy spirits ministrant,
The blissful emanations of thy power,
Fly jubilant through realms of boundless space
To do thy will: and aye a radiant band
Of Seraphim, heaven's hierarchy supreme,
Thy throne surround, on whom thine eye oft
Complacent—then as forest cedars thick,
Deep bends the wavy circle, as they sing
With harmony symphonious unto Thee—
Thou who alone art worthy—Spirit pure
Of Holiness, and Harmony, and Love!*

*The principles and feelings embodied in this prayer are manifestly Christian, not Heathen. They were derived from that very Christianity which the writer opposed; as, in like manner, Mr Paine drew his theological belief, and almost the very words in which it is expressed, from that Bible it was the object of his work to discredit.

SUMMER.

——Who loves not summer?

It is the tide of joy!—The Sun, then, throws
Out from his blue pavilion in the sky
His richest rays to feed the gladsome earth.
The summer time is Nature's festival,
When earth and all its denizens rejoice;
The winds so soft and warm with sunshine airs,
Cozzening the lilies of their ripe perfume,
Bear, on their essenced wings, marauding bees
In many a swarm, on amorous foray bent
Against the honored flowerage! Gentle doves
Coo in the woods, or thro' the welkin winnow,
Catching the sunlight on their painted pinions;
And streams—each like a beauteous cupbearer—
Pour forth ecstatic draughts to quench the thirst
Of the proud antler'd deer, and timid hare.
The land is bright with flowers, that gladly lift
Their fair heads to the day—All except one—
The modest harebell, in its pensive grace,
Whose bells, intoxicated with the dew,
Droop down abashed, ashamed to meet the sun!

MISCELLANEOUS.

RICHARD LANDER.

The death of Richard Lander, the discoverer of the great geographical problem of the course of the Niger, has added another to the numerous victims who have perished in the attempt to explore the interior of Africa. Accounts brought by a late English packet state that he was murdered by the natives several hundred miles up the river, whither he had gone on a commercial expedition.

The history of African Discovery is a history of unexampled mortality. Since the first feeble attempts of the Portuguese and English trading Companies to penetrate into the interior, down through the numerous expeditions fitted out by the 'African Association,' and the British Government, how few—two or three at the most—of the travellers have survived the journey. Not one has survived a second attempt—Caille and John Lander are still living, though it would not be surprising if they should follow the example of their predecessors and renew their efforts—to share a similar fate. With this fatal prospect before them, there have never been wanting persons ready to embark in the same undertaking. A more remarkable evidence cannot be found in history of the unconquerable spirit of enterprize, than the eagerness with which the places of the dead are filled up immediately by zealous competitors, at the risk of martyrdom, in the cause of knowledge.

Our own countryman, Ledyard, was the first adventurer on this field, sent out after the establishment of the British 'African Association.' He arrived at Cairo, in August, 1788, and died there shortly afterwards.

The next was a Mr Lucas who penetrated but a little distance and returned to Tripoli, abandoning the expedition.

The third was Major Houghton, the British Consul at Morocco, who undertook to reach the Niger by the route of the Gambia. After being robbed by the Moors in the Great Desert, he was abandoned, and perished of hunger and fatigue in 1791.

The celebrated Mungo Park followed. The story of his first voyage, which he commenced in 1795, is well known. He returned safely to England after an absence of three years. His second and fatal voyage commenced in 1805. The large expedition which he carried with him, melted away before the pestilential influence of African climate. Of thirty-eight Europeans who started with him, five only were left, all sick and one deranged, when he embarked on board of his canoe, in Nov. 1805 on his voyage down the Niger; after which he was no more heard of with certainty until the voyage of Clapperton and Denham ascertained the particulars of his murder.

The Association had in the mean time despatched other travellers into Africa;—Horneman, who perished in 1810 by disease at a town on the Niger, and Mr Nichols, who proposed to start from the Gulph of Benin and died there of fever. A German, named Roentgen was despatched in 1808, under the same auspices. He reached Mogadore, but was robbed and murdered a few miles from the place where he set out.

The narratives of Riley and Adams, both Americans, are next in order. They both survived a slavery in Africa.

The expeditions sent out by the British Government were not more fortunate than those of the Association. A grand enterprise fitted out in 1816 was divided into two parties, one to descend the Niger, and one to ascend the Congo,—the last commanded by Captain Tuckey, and the former by Major Peddie, with numerous attendants. Most of the officers of the Congo expedition perished. The captain, the zoologist, the botanist, the geologist, who accompanied it, fell successively. The other party fared no better. Major Peddie died early; his successor in command, Col. Campbell, soon followed; the third in command Lieut. Stockoe survived them only a few days. The miserable remains of the party returned in the fall of the year 1817.

The next enterprise was conducted by Messrs Ritchie and Lyon. The former died at Fezzan, and the latter returned safe. Major Laing and Captain Gray had a little while before made short expeditions into the interior, and returned without loss of life.

The important expeditions of Denham and Clapperton, accompanied by Dr Oudney, and Mr Toole, were next in point of time. The journal of their first voyage is familiar to most readers. Mr Toole and Dr Oudney died on that journey. Clapperton's second voyage was accompanied by Dr Morrison and Captain Pearce. Their servant, Richard Lander, was the only survivor; the others died successively from the effects of the climate.

Major Laing, the next victim, was assassinated in the Desert.

The French traveller Caille, was the immediate predecessor of the Landers on their first successful journey. He returned in 1828. Their first journey was terminated in 1831. The second has added the name of Richard Lander to this long list of mortality. On looking over, and marking with how few exceptions the attempts of all travellers have been fatal to them, one cannot but wonder at the pertinacious spirit with which the attempts are repeated.—*Balt. American.*

PRIZE ESSAYS.

The following notice to Literary persons will be interesting to many of our readers.

A deposite has been made with the Life Insurance and Trust Company in the city of New York, subject to the control of the subscribers and their associates, for the purpose of procuring Lectures or Essays, on various subjects connected with scientific education, to be read in the common schools of this state. To carry this purpose into effect, the subscribers give notice that they, or either of them, will receive manuscript essays or lectures, on the following subjects, at any time before the first day of June, 1835; and that, to the author of such of them as shall be selected and approved, by the Superintendent of common schools, and the subscribers and their associates, there will be paid the premiums hereinafter mentioned.

Should parts of several lectures be taken, the premium for the course of lectures on that particular subject, will be divided among their authors, in proportion to the quantity taken. The lectures are to be adapted to the capacities of children, and are to be divided into portions or sections, one of which can be conveniently read in half an hour.

The following are the subjects, on each of which, a course or series of lectures is now solicited:

1. On the application of science to the useful arts; for the best course of lectures on which a premium of $200 will be paid.

2. On the principles of legislation;—the premium will be $100.

3. On the intellectual, moral and religious instruction of the youth of this state by means of common schools—the duty of affording such instruction—and the improvement of which the system may be susceptible:—a premium of $250.

4. On agriculture and horticulture:—a premium of $250.

5. On political economy:—a premium of $100.

6. On astronomy, chemistry, mechanics, electricity and magnetism:—a premium of $200.

It is not expected that the essays will be entirely original, either in matter or manner, but rather that the best authorities will be consulted: and even abstracts of the writings of approved authors will be received, if the original authority is designated. It is not desirable that the lectures should dwell on detail, except where it may be useful for the purpose of illustration; nor will the brevity which is essential to the plan, permit full elementary instruction on the subject of the course of essays. General principles and results, and those striking and plain illustrations which will excite attention and inquiry—which will be calculated to deposite in the youthful mind the seeds of knowledge and lead it to investigation and reflection, will best promote the object in view.

It is desired that the authors will not communicate their names with their essays; and that they will not furnish any means by which they may be known, until after the selection is made. They are requested to adopt some motto or fictitious signature, and to accompany their communications with a sealed note, containing the address of the author, on which will be endorsed the motto or signature used in the essay. Such of the notes only will be opened, as have an endorsement corresponding with that of the selected lectures, to which a premium shall be awarded: the others with their accompanying essays, will be subject to the direction of their authors.

The lectures selected will be printed and distributed to every common school in this state; and subject from time to time to such use; the authors may, if they please, secure the copy right of their productions.

Essays will be received from any quarter, either in this country or from abroad, and may be transmitted to either of the subscribers at their charge.

JOHN C. SPENCER, Canandaigua, N. Y.
BENJAMIN F. BUTLER, Albany, N. Y.
PHILO C. FULLER, Genesee, N. Y.

P. S. The time specified in the first publication of the above notice, for the delivery of essays, having expired, and but few contributions been presented for examination; the undersigned are induced to believe that want of sufficient publicity and perhaps some misapprehension as to the precise character of the papers solicited, have prevented that attention to the subject, which it was hoped would have been given to it. This belief is confirmed by the suggestions and inquiries contained in several letters which have been received on the subject of the notice. The undersigned have therefore thought it proper to republish their original notice, with an enlargement of the time to the first of June, 1835, and to state in addition to the matters contained therein, the following particulars.

1st. The trust, committed to the undersigned and their associates, requires them to issue proposals for essays or lectures on six different branches (three of which not included in their former notice, are now introduced into the annexed notice) and as it is intended to embrace the whole series of subjects (six in number) in one volume, to be published and distributed gratuitously to the common schools of the State of New York, it will be necessary that all the lectures should not exceed in the aggregate, 350 pages of long primer, 12mo.

2d. In order to compress the matter within the above limits, the essays or lectures on any one subject ought not, on the average, to exceed in the whole about 60 pages. Probably all that it may be useful to state on "Principles of Legislation," may be embraced in half that number of pages; but of this, each writer must judge for himself.

3d. It is supposed that ten pages of the type above mentioned will be as much as can usefully be read at one time; and this will therefore be the appropriate length of each section or separate lecture.

4th. In regard to the style of the compositions, and the degree of attainment which may be supposed to be possessed by the pupils for whose instruction the lectures are designed, the undersigned can only repeat that the essays which they are directed to procure, are intended to be read in the common schools of this State and ought to be adapted to the comprehension of such children as are usually found therein. The essays on the instruction of youth by means of Common Schools, &c. being rather intended for the teachers than the pupils, may, to some extent, form an exemption to this remark.

5th. The essays on "The application of Science to the useful Arts," may occasionally include a reference to cuts or engravings, but the fund at the disposal of the subscribers will not allow of this mode of illustration to any considerable extent.

B. F. BUTLER,
J. C. SPENCER.
P. C. FULLER.

June 20th, 1834.

CIRCULAR.

To all who are, directly or indirectly, engaged in distilling or vending ardent spirits.

We, the undersigned, officers of the Maine Temperance Society, now address you in aid of the interesting cause in which hundreds of thousands of our citizens are exerting a benign influence; and in the language of Christian fellowship and feeling, we entreat your attention. We presume not to interfere with any of your rights, or to call them in question; but merely to appeal to your sober sense of duty and those principles which we are all bound to observe in our intercourse with our fellow beings, and which require us not only to conduct in such a manner as not to cause our brother to offend, but also as thereby to do good and communicate it as far as is in our power. Our country is now rejoicing in the view of those blessed effects which have already been produced by the unwearied and judicious efforts of the friends of temperance, and of the wonderful interest which every where discovers an increasing solicitude to break those chains which are still binding so many thousands in the most disgraceful and miserable captivity. Heaven grant success to the exertions made for their relief, and the continued safety of those who are still enjoying freedom—unpolluted by the contagion of the intoxicating cup. But while we have so many reasons for joy and gratulation, we have equal reasons for unceasing activity and effort. It is the part of wisdom to apply the most effectual remedies for the cure of a disease, and, for that purpose, to ascertain its true cause. The remark is peculiarly applicable to moral disease. Distilleries of ardent spirits are the fountains from which ten thousand streams of poison have so long been issuing, and, taking their course through licensed public houses and stores, have presented daily temptations, and in their progress have spread misery, desolation and the ruin of health, peace, prosperity, character and hopes. Many of those fountains and of their polluted streams have been dried away; and how many tears, too, have been dried away, as the happy consequences. You, to whom this address is directed, have it in your power, in a great measure, to stay this moral pestilence by closing those fountains forever, and by refusing to be in any manner instrumental in furnishing accommodations and facilities to those who are unable or unwilling to withstand the power of temptation, and dash from the hand that offers it the cup of bitterness and sorrow. You are able to accomplish this, by your virtuous resolutions and examples, and to these, all your fellow citizens have a right to appeal. Shall our appeal be made in vain? You may in countless instances relieve the sufferings of poverty; the pains of sickness and the aching of the heart: and save multitudes from crime, infamy and punishment—too often the punishment of death. While society is alive on this all important subject, and benevolence and christian zeal are exerting all their influence in the cause of humanity and mercy, we may surely be permitted, with as much earnestness as sincerity, to solicit and urge you to aid us by your example and co-operation. For the want of such aid and co-operation, the cause of temperance is suffering. The best exertions made by its devoted friends are in a lamentable degree paralyzed. Permit us then to entreat you to remove these obstructions: to close the fountains of poison, and to do all in your power to stop all those streams of it, which are still destroying or injuring so many portions of the fair fields of social life. We appeal to your best principles and your best feelings: to your love of order and peace: to your characters as good citizens and to your regard for whatever is adapted to dignify human life—to purify society and render a man's home the abode of contentment, affection and peace. We will not permit ourselves to believe that considerations of a pecuniary nature can overcome the power of all those arguments which are presented to the mind, founded on the eternal principles of truth and duty, morality and religion.

PRENTISS MELLEN, Pres.

Theo. S. Brown,
Samuel K. Gilman,
B. Nason,
S. M. Pond, Cor.Sec.

DEACON BARNES AND CAPT. JOHNSON.—A man once addicted to intemperance, but who for some months had entirely abstained, though he had not joined the temperance society, took occasion not long since to relate, in a temperance meeting, his experience in regard to the influence of temperate drinkers of respectable standing in society upon the habits of the drunkard. Many a time, said he, have I gone to Capt. Johnson's tavern, and waited for half an hour or an hour, for some respectable man to come in and go to the bar and call for liquor. After a while Deacon Barnes would come in and call for some spirit and water. Then I could get up to the bar and do as he did.

Deacon Barnes hearing of this, asked him if it was so?

It is, said the man.

Well, rejoined the Deacon, you shall hang on me no longer. I joined the temperance society yesterday.

Did you?

Yes.

Well, then, I will join today, for I can do without liquor as long as Deacon Barnes can.

He did join, and is still a consistent temperance man.—*Temp. Rec.*

STARS.—Many stars which were marked by the ancients in their catalogues are no longer seen, but others are visible which were unknown to them. While a very few have receded, others have gradually increased in brilliancy. Some astronomers are of the opinion that the whole of our solar system is moving onward toward the constellation Hercules. If this be true, then it is very certain that the class of magnificent worlds, to which this globe belongs are revolving in an orderly manner, round some great central point of attraction, of which the human eye has never had a view. In the course of the last one hundred and fifty years some of the fixed stars appear to have moved. The star Arcturus has moved three minutes and three seconds in seventy-eight years. No fact has been more satisfactorily demonstrated, than that the law of gravity operates positively, from the sun to the planet Herschel, *eighteen hundred millions of miles*, and it is therefore probable, that the heavenly bodies which are discoverable with telescopes of the greatest power, are in subjection to some vast, inconceivably vast, central globe, self-balanced somewhere in celestial space; and that may be the resplendent throne of God.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost [or, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO. School Book Publishers, Boston Bookstore, No. 134 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School books generally; and keep on hand large quantities of the most approved kinds now in use in New England, among which are

Reading.—Emerson's First, Second and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, twenty one thousand copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania.

Arithmetic.—Emerson's Second Part of the North American Arithmetic, now too, extensively known and used in all parts of the United States to require comment.

Geography.—Blake's new universal School Geography; also Colburn's algebra printed in imperial octavo, so as to admit of the maps being bound up with the text.

History.—Worcester's Epitome of History and Charts; also his large work with the Charts bound up in the Book.

Astronomy.—Wilkins' astronomy.

Drawing.—Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin.—Giles' First Book in Latin; Gould's Latin Grammar, Ovid, Horace, and Virgil; Jacob's Latin Reader, Parts 1 and 2. Anthon's Sallust, Folsom's Livy and Cicero, Leverett's Latin Tutor, Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

Greek.—Fisk's Greek Grammar and Exercises, Jacob's Greek Reader, Donnegan's Greek and English Lexicon.

French.—Surault's Rowbotham's French Grammar (now used in Harvard University;) Surault's French Exercises; Boyer's French Dictionary.

Also, a large number of Elementary works in the Italian, Spanish and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books will be supplied on the most favorable terms.

RUSSELL, ODIORNE & CO.
may 17. School Book Publishers.

CHRISTIAN TEACHERS' MANUAL.

L. C. BOWLES 141 Washington street, has for sale a few sets of the Christian Teachers' Manual which he will sell at the *reduced price of* $3 bound—being *one half* the original subscription price. Also for sale as above, a complete assortment of books for Juvenile and Sunday School Libraries, at lowest prices.
June 28.

VIEWS of Christian truth, piety, and morality—selected from the writings of Dr. Priestley—with a memoir of his life by H. Ware Jr—for sale by
May 31. S. G. SIMPKINS.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES the Scriptural Interpreter for September and October.

CONTENTS.—The parable of the unjust steward—Luke xvi. 1—9.—Familiar Letters on the Old Testament—On the Antediluvian history.—Explanation of 1 John iii 9—On apparent contradictions in Scripture.—Mistranslations in the common version of the New Testament.—Translation and Exposition—Matt. xiii. 24—43.
May 17.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street.
May 31.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 110 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 25 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man. 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

SUNDAY SCHOOL LIBRARIES.

THE subcribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson; prayers for young children and young persons, compiled by a teacher,, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.
May 3. RUSSELL, ODIORNE & Co.

SACRED MELODIES.

JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Oliver.

The above Collection is intended to furnish some Serious and Religious Pieces for performance in family devotions on Saturday and Sunday evenings.

The Hymns and Music are both original, and the Author's aim has been so far as practicable, to adapt the expression of the latter to that of the former.

A want of such a Collection, for the use of Scholars on the Piano Forte, who have paid considerable attention to the cultivation of the voice, has frequently been expressed. May 24.

THEOLOGICAL & JUVENILE LIBRARIES.

THE Subscriber has for sale a General Assortment of Theological and Juvenile Books; among them are the following which are offered *at Reduced Prices.*

Christ and Christianity, by W. J. Fox.
Christian morality, by do.
Channing's sermons.
Worcester's last thoughts.
do. on the atonement.
Norton's reasons.
Whitman's letters.
do. sermons.
Beard's family sermons and prayers.
Martineau's works.
do. Devotional exercises.
Brooks' and Sewall's family prayers.
Griesbach's Testaments.
Harmony of the gospels.
Locke on the Epistles.
Ware's life of the Saviour.
do. sermons.
do. on the formation of Christian character.
Tucker's light of nature.
Scriptural Interpreter, 3 vols. by E. S. Gannett.
Christian's manual.
Bible stories for children.
Abstract of Bible History.

Also for sale as above,

Abbott's mother at home.
Child at home.
Family at home.
Young christian.
Allen's questions pt. 1 & 2.
Boston Sunday school Hymn book.
Forms of devotion for Sunday schools.
Letters on the gospel.
Ware's Sunday library.
Nichol's Natural Theology.
Life of St. Paul.
Worcester's, Channing's and Carpenter's Catachism &c. &c.

Sunday school libraries, supplied on very reasonabl teams.

In press, (to be published in a few days.)

Views of *Christian Truth, Piety and Morality*, selected from the writings of Dr. Priestley, with an introductory notice of his life and character. By Rev. Henry Ware Jr.

L. C. BOWLES, Agent, 141 Washington street opposite the Old South. May 24.

BOOKS FOR SABBATH SCHOOLS.

J. DOWE, publisher and bookseller 130 Washington St. has constantly for sale a great variety of books for sunday schools.

The Juvenile Repository is published every Saturday three volumes of which are now bound making a useful series of books for children, this book has frequently been noticed in the public journals from which the following are selected. "A very instructive book for children." "Just what is wanted in our sabbath schools." "A book which can, with safety, be put into the hands of children." "A book which contains *instruction* as well as amusement."

Orders for the Repository are daily received and it is believed there is no little work which is calculated to be so useful in sabbath schools.

Also a variety of new publications designed for children.

Teachers and others interested in Sunday schools are invited to call and examine for themselves.
May 17. 6w

REES' CYCLOPEDIA.

FOR sale, a complete set of this invaluable work, (of which it is now difficult to get perfect copies) in fine order, for sale at a moderate price by RUSSELL, ODIORNE & Co. May 3.

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All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.